MORE ABOUT LITH XMAS

They begin to prepare foods and the home for it fully one week in advance and celebrate it during the next week with their relatives and the families of the servants. About two weks before that time priests with a few singers go through the villages distributing holy wafers and singing carols (Kalēdoti) for the purpose of receiving donations and gifts.

Vincent F. Jankauskas Hoboken, N. J.

FROM A NON-FOLK DANCER (But We'll Convert Him)

Enclosed two dollars. Truly, not only is it a pleasure but a privilege to belong to this wonderful VILTIS family.

Ted Chamskas

Berkeley, Calif.

MORE & MORE & MORE ANTI-CHANGERS

How in the world could anyone ever want anything different? 'Swonderful!

Grace Wolff Dayton, Ohio

The "Voice Of The People Has Spoken" and honestly I feel that you should heed it well as you have injected so much of your own personality into the magazine that it no longer is just a magazine but rather the news and interests of a lot of friends all over the world, in a common interest. More power for VILTIS the way it is.

Wenatchee, Wash.

Keep its informal folksy nature. Anyone can make a formal style publication, VILTIS exists because of a heart—yours of course—throbbing with love and sympathy with hundreds—yet still personal.

Katherine Haviland Boston, Mass.

Please keep VILTIS as is. It is very interesting and relaxing to sit down and read the articles and personal items.

Margaret B. MacDonald Chicago, Ill.

This may be a late comment but please don't change the style of VILTIS because it is the friendly warmth of your style which makes it so wonderful. So many other magazines of today are mechanical and impersonal that one feels that they have no interest in people. They turn them out as if through a sausage grinder.

Agatha Sick Hillier Taft, Calif.

Lithuanian Adages

Dievas davē dantis, duos ir duonos... Since God provided us with teeth He will also provide us with bread. (A Lithuanian's complete trust in Divine Providence).

Tēvas dar negimē, o sūnus ant arklio jau joja... The father is not yet born but his son is already riding a horse. (Referred to one who boasts prematurely.)

LOUIS DENOV

Louis lives now in San Diego, Calif., and folk dances with the local groups. He loves folk dancing and has been at it for some 15 years. He was first exposed to folk dancing while in Chicago and joined Vyts Beliajus' Polish Group of Northwestern University Settlement House, taking part in all their festivals and presentations. The war got hold of him in '43 and he left Chicago, but not folk dancing. He dug up groups whenever he went and for a while belonged to a folk dance group in New Haven, Conn. Lou is now studying art. Since Vyts and VILTIS moved over to San Diego, too, they got a hold of him and now Lou is drawing for VILTIS. Se his drawing of Kastytis and Jurate in the Amber Legend, in which drawing he seems to portray a style resembling that of a noted Lithuanian folk artist, Galdikas. Lou also drew the Sheena costumes. Thanks, Lou.



Costumes for Sheena

With Sheena becoming popular there were many inquiries for costumes. With the men there is no problem—a regular Russian costume. For the unmarried girls a dirndl type of a dress, but of full length, to the very ankles, and of full width. Solid sombre colors of any shade. A bright ribbon may or may not be added on the bottom of the skirt about four inches from the hemline. A long, white hand loomed belt, similar to the Lithuanian "Juosta" is tied around the waistline. This belt can be multicolored. The blouse is full sleeved of white linen or a deep-gold material. Her head crown is stiff and rounded around the end, tying into a big bow behind the head and with wide streamers, passing hip-line in length, flowing behind. This head-band is also prefered of a deep golden color. Though any rich looking color will do.

The married women wear a skirt with a long sleeved bodice closed with buttons or hooks through the entire front of the bodice. It has a peplum and lace trimmings over the breast and cuffs, usually white or ecru lace. A shirt is naturally worn under the bodice, but it is not visable. One or two rows of lace may also be sown on the bottom of the skirt. On a whole, this part of costume resembles more like old fashioned clothes of the 1900 vintage. Any solid material of lighter shades may be used for the dress and bodice.

She wears a richly embroidered crown of beads and spangles with fringe of beads hanging down from the crown. There is no bow behind this head band. Over the crown she wears a headscarf (babushka), tightly tied under the chin so that the hair is not shown.

Both wear shoes which are buttoned at the sides. Neither wear aprons.

his costume may be used for any of the North and Central Russian dances.

I'm grateful to Louis Denov for the drawings which will give you a more explicit picture of the nature of the costume

MORE ABOUT SHEENA

In my descriptions of Sheena I usually always mention fhat the Grand right and left are to be repeated after men and women have done their single stars. However, I always teach omitting the repeat of the G-R.L. This I do for two reasons. We have used up all the available space for music on the record. If we shall insert the G-R-L regardless it will become a veritable "rat-race". Therefore, it is entirely up to the individual sets. They may do the G-R-L again during the middle of the dance and cut down on the steps for the double-star. Of course, it will also mean their "being on their toes and git-goin" or omit the repeat of the G-R-L and catch your breath during the double-star, doing it more leisurely. If live music is used, by all means the grand-right and left should be included.

HELENA POLKA (Polish)

V. F. BELIAJUS

(In Recollection of Miss Vittum, Blessed Be Her Soul)

There is no tradition involved in this dance. Just a plain recreational number. To me, however, this number is steeped with tradition of a sort. For, it involved me into eventual international teaching.

I first taught this dance to my LYS group of Chicago about 1934. A year later, while participating in an International folk festival in Humbolt Park (Chicago), Helena was considered the best number. Present in the audience was Miss Dorothea Nelson of the Chicago Park District who was in charge of this type of activity. She approached me, complimenting highly on my group's work and inquire if I'd care to accept a position with the parks. Thinking that this was her way of flattering, but otherwise it meant nothing, I said, "Sure." I couldn't understand why she even went through the bother of taking my address. But, ...by golly, two days later a letter reached me to come to the Administration Building, which was ten in Washington Park. he job was waiting. Parks, according to nationality neighborhoods whose daances I knew were alloted to me: Mark White Square and Marquette for Lithuanian dances, Douglas for Jewish, Humboldt for Polish and Russo-Ukrainian, a far south side ark and Henry Booth House for Mexican, Dvorak and Howell House for Czech and Yugoslav. That was the beginning of my work with groups other than the LYS, which group was organized in 1933. Helena along with Wesele U Witosa "belonged" to Northwestern University Settlement House.

Helena was originally a 4-5 couple dance. In transition to a large group dance only figure IV underwent a very minor change. Both forms will be described. he small groups are danced in longway columns, while the large group is danced in circle formation with groups of couples in twos.

\$

RECORD: Folkraft 1123. Only Folkraft or the old Brunswick-Vocalion Elena (Mexican) and other records of 15 years ago, fit this dance. Others, trying to avoid some sort of a copyright, omitted a different section, thus, even the due to the popularity of this air many records were recorded, none seem to fit.

STARTING POSITION: Partners facing, inside hands joined, outside foot free.

I

2 POLKA STEPS: "face to face" and "back to back", start with outside foot free and ready to step on. GIRL makes 1 L TURN under joined raised hands with 1 POLKA, then both STAMP 3 TIMES

BOY makes 1 R TURN under joined raised hands with 1 POLKA, then both STAMP 3 TIMES

BOTH make 1 INWARD TURN under raised hands with 1 POLKA ending with 3 STAMPS. ENTIRE PATTERN DONE 4 TIMES.

11

Partners facing, L hand on hip, R hand raised verhead.

4 SLIDES TO THE RIGHT - STAMPS (R, L; R, L, R).
REPEAT LEFT, L hand raised overhead.

III

2 HEEL-CLICKS TO RIGHT and 3 STAMPS. REPEAT LEFT REPEAT ALL.

IV - ARCHES (Over and Under)

16 POLKA STEPS—In circle "l's" about face and go OVER first as 2's go UNDER. IN Column, Head couple turns about and starts UNDER and continues alternately under and over as following couples do the same in turn. All finish facing original direction.

17

Joined hands crossed in front, inside foot free.

2 POLKA STEPS FORWARD, PIVOT on outside foot to face opposite direction and STEP BACK ON FREE BENDING KNEE (Kneel without touching floor) (rise on "and" count).

STAMP in PLACE (1, 2, 3). (Above steps can be walked through instead).

ENTIRE PATTERN DONE 4 TIMES.

VI

Varsouvienne Position.

MAN MOVES TO R WITH 1 POLKA STEP, BOTH LOOK AT EACH OTHER.

REPEAT LEFT.

8 SKIPPING STEPS (M skipping backwards) once around CCW with partner.

REPEAT ABOVE PATTERN ENDING WITH 8 SKIPPING STEPS (M skipping forward) once around CW with partner.

VII

Partners facing.

4 SKIPS BACKWARD, CLAPPING OWN HANDS 4 TIMES ending with STAMPS (twice; 3 times). REPEAT FORWARD.

4 SKIPS TURNING CW WITH PARTNER (R arms around each other across in front L arms raised, STAMPS (twice; 3 times).

4 SKIPS TURNING CCW WITH PARTNER (left arms around each other) R arms raised.

STAMPS (twice; 3 times).

VIII

REPEAT FIGURE VI.

TX

REPEAT FIGURE I and exit with this figure.

FOR AN IDEAL GIFT SEND

BEAUTIFUL DANCE POSES of two popular Lithuanian folk dances

SUKTINIS and KALVELIS

In Full Color and Costume Detail
by ROBERT TREONIS

Complete in frame and glass 14x17 only \$10.00 In mats only \$4.00 Write to: - BOB TREONIS

316 S. Adams - Westmont, III.

DUE TO GLASS BREAKAGE WE DO NOT DESIRE TO MAIL FRAMED PICTURES

IT'S NEW! CORRESPONDENCE NOTES
Silk Screened in Colors

SUKTINIS and KALVELIS

10 cents each — \$1.00 per dozen

reconstructed